tage. It was a meeting of the merchants, mechanics, and other citizens, without distinction of class, calling or party. It was not composed of, nor conducted by anti-slavery men. It was composed of those who, in 1850 held a great meeting in our city, to sustain the Fugitive Slave Law. Shepherd Knapp, the President of the Mechanics' Bank, and Chamberlain of the city, Judge Ewatt, and Mr. Gerard, a lawyer, made able speeches. The Meeting then passed resolutions protesting against the intended outrage upon the North. They are not such as anti-slavery men would have passed, but setting aside a portion for cant they are quite to the point in hand. The following remark of this morning's *Tribune* is very just:

The Meeting at the Tabernacle last evening, to remonstrate against the repudiation of the Missouri Compromise, was unanimously attended and most respectable in character, embracing a very large proportion of the conservatism and moral strength of our City. It was moderate but earnest in its tone and cannot fail to exert an influence on the public sentiment of the country. When that portion of our citizens who feel deepest on this subject shall meet, they will be likely to use stronger language than some of that which fitly expressed the views of those who met last evening.

It sounded strange to the ears of anti-slavery men who were chased a little more than three years ago from the Tabernacle as traitors, to hear in the same building, last evening, from those who then shouted to encourage the mob, such expression of manly sentiment. Not that it was all manly, but so much that was said, indicated slavery shall not always be, that we are willing to forget for a moment, the crimes, even of those, who, in this free country, have done their best to murder free speech.

Nugent, tried for having had a hand in burning of the Metropolitan Hall, was honorably acquitted. The Court said, however, the testimony established the fact, that the fire was the work of an incendiary, but that it furnished no clue to find the guilty party.

I have seen it stated in Eastern papers that our City Hall is burnt. The mistake is this, the buildings burnt were called the New City Hall—they were of little worth, though some records, and a large Law Library suffered loss by the fire. We have now many more fires than usual, several having occurred within a week or two, but the losses are light compared with those I have hitherto noticed. G.

SPECIAL NOTICES.

The object of this paper is religious. Its price—ONE DOLLAR A YEAR, *always in advance*—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies *gratis*.

☞ We are desirous of receiving *Religious* Intelligence of all kinds, and from all places. We shall send our paper to Clergymen, and officers of different religious societies, not only in the Provinces, but in the United States and Europe; and we should be glad to receive communications, reports of Missions, foreign and domestic, and of benevolent institutions, pamphlets, magazines, and any thing else that will forward the *object* of this paper.

☞ We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

☞ All communications for this paper must be accompanied with the *real* name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. Netland, St. John, N. B.

S. J. UNDERHILL,
D. W. CLARK, } Pub. and Business
Jan. 2, 1854. WM. PETERS, } Committee.

Religious Intelligencer.

ST. JOHN, N. B., FEBRUARY 17, 1854.

TRUE AND FALSE RELIGION.

To be a Christian is to have Christ within us. There is a vast difference between this, and a *mere profession* of religion. The first constitutes the indwelling power of godliness, it unites us to Christ, gives us a witness of sonship, seals upon our hearts the hope of immortality and eternal redemption, and enables us to say in the language of the apostle, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." The second is but "a rough garment to deceive;" it is the hope of hypocrites, and the dream of fools;—it has fellowship with the world, conforms to custom, loves the praise of men, denies the doctrine of holiness, and dishonors God. The first is a transition out of the kingdom of darkness into the kingdom of God's dear Son—a union to Christ by living faith, constituting a holy bond—a bond of love. It changes the affections—enlightens the understanding—subdues the will of man to the will of God, enables him to rejoice in persecutions for Christ's sake, directs the eye of faith to the resurrection as the hope of the gospel, and gives him an earnest of his inheritance until the complete redemption of the purchased possession. The second seeks but the witness of men—has its highest hopes here—loves sin—has fellowship with the unfruitful works of darkness—aspires sore to holiness of heart and life—disqualifies the heart from receiving the Gospel in its simplicity, and slumbers at the thought of leaving. In a word, *real* christianity loves not the world, "for if any many love the world, the love of the Father is not in him." A *mere profession* loves nothing but the world—is ignorant of the "love of God," and hence its possessor is "a child of wrath, even as others." *But Christianity has a life*—it is a vital working principle. It is not only a holy principle, that subdues the heart—crucifies the affections and lusts, and adorns the hidden man with a meek and quiet spirit, but it is the greatest system of benevolence that ever shone forth on the world. It is the only *disinterested* benevolence that ever warmed the cold hearts of men, or carried the *real* cup of condolence and consolation to the bruised spirit of the child of want, or bound up the broken heart of the bereaved and solitary. The life of religion is—Christ in us—so that an apostle could say—"the love of Christ constraineth me"—"not I, but the grace of God in me,"—"I live, yet not I, but Christ liveth in me"—this is its language. This is the language of the Christianity of the Bible, its labour is the labour of love, and its aim, the infusion of its own element into the hearts, lives, and operations of men. It was this, that ever gave it success. It has not been by might nor by power that it has survived the ages of darkness, superstition and apostacy; but by the simple adhesion of its possessors to the cross of Christ. And what religion was, in the days that tried men's souls, it is still—an all-transforming element—and active working principle—an overcoming power, that subjugates the whole man to God, and incorporates him with the Divine Nature. But how unlike this is much of the religion of the present age. With how many is religion but a profession—the adoption of a creed—a connection with a Church—with how many—the impulse of passion—the flame of excitement. Such is not the genuine piety of Christianity. In it, there is grace—the love of Christ is its element—the good of others its labour. O tell us not of religion, where souls are not loved—where sacrifice is only a duty, and labour for God a burden. Christian reader, we need more consecration—more deadness to the world—more life to God. We need to lay ourselves out to do good—if we do not, we shall never accomplish much. What is our religion—on what is it built? Whether it be cold formality, or burning zeal—whether resting on past experience or consisting in present raptures—if "HOLINESS UNTO GOD" is not its character—if it does not lead us to abhor sin, because it is sinful; and love goodness, for goodness sake—it is *not* the religion of the Bible—if it seeks the welfare of none but ourselves—it is a deception. SEE TO THIS, DEAR READER.

FOR THE RELIGIOUS INTELLIGENCER.

GOD IS NOT MOCKED.

To mock, in its primary meaning, is to turn up the nose; to sneer at; to laugh at; and hence, to disappoint; to deceive; to fool. To fool expresses the meaning of the word as it occurs in Gal. 6: 7, perhaps better than any other of those given. *Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap.* To say that God is not to be deceived, does not express the whole meaning, though it does in part. He will not be deceived under such circumstances, nor in any way, is certainly true. But it is meant that he will not be cheated, so as to expose him to the ridicule designed by the deceiver. To fool one signifies to cheat him under such circumstances, as will expose him to the laugh and ridicule, and perhaps contempt of the beholder. If you see one person attempt to fool another, and is himself outwitted, the laugh falls upon the first. God is not mocked; he will not be left in a ridiculous position by any craft or cunning of disobedient men. They who attempt it, will find themselves outwitted; they will find themselves fully come up with. Of course there is no intimation that God will be actuated by the motives, which influence men engaged in strife of wit and cunning; but that his government is so wise, that in its onward progress every sin will be detected and the sinner exposed to the condemnation of all intelligent and holy beings. And this exposure seen in conjunction with the motive which actuated the sinner, will make his position infinitely ridiculous, as well as show the enormous guilt of his character.

This is well illustrated in the anecdote of the papist who was at sea in a storm, and was promising God to burn a candle to him as large as the mast of the ship, on condition he should get safe to land. While thus promising so roundly, another reminded him that "he had not money enough to buy a candle a foot long." "Hush," said he, "let me get to shore this time and I will never be caught in such a place again." This may elicit a smile; but many who smile at this simplicity, act on the same principle and incur the penalty of as much guilt.

Men in afflictions (in sickness often) make promises as largely as the distressed sailor, that they will reform and live to God, if this once they are spared. They recover, and as soon as well, they employ the very strength God has imparted to them, to defy him and because they are not in a moment smitten to the earth as they deserve to be, they flatter themselves that they have foiled their maker, and laugh at the simplicity of God for believing their lying promises. By their own confession in their hour of trial, they are guilty and ought to repent and live to God. They will yet find out that they have only been permitted after their hard and impenitent hearts to store up wrath against the day of wrath and *righteous retribution* of the judgment of God.

Again men try to cheat God when they excuse themselves for not obeying him, on the ground of their own ignorance. "I don't seek God" says one "because I don't know enough to worship him intelligently." By this confession, such a person ought forthwith to begin to search the Word of God for duty. But the fact is, that such persons take a thousand times more pains to keep themselves ignorant of the claims of God's law upon them than they do to seek and obey the truth. They are trying to mock God while they flatter themselves, that at the judgment they can cheat God by pleading ignorance of duty.

Again, some men try to mock God by making their own scepticism the excuse for disobeying him.—The fact is that when their consciences began to trouble them for their sins, by their own willfulness they brought on their own scepticism to keep their conscience at rest, while they continue their disobedience. God, they think, will be cheated by this excuse at the judgment. But they will find that he will tear away the veil which they have woven out of their hypocritical lies, and present them in their own character to the universe. God is not mocked by any such sham.

Some say they are not religious, because they have sought the forgiveness of their sins with all their hearts, but found no peace. Let us illustrate. In a quiet New England village the two men are living, to whom the following incident alludes. I say are living, I ought to say were two or three years ago, the last I had knowledge of them. Uncle Mike as one of them was called, had a pasture, on one side of which the other had a cooper's shop. By and by one of Uncle Mikes horses was seriously wounded, and there was good reason to believe the cooper had committed the deed. The horse died and uncle Mike prosecuted his neighbour for the price of the same. There was not evidence enough to satisfy a jury, and the case, after being adjourned from time to time, and carried up from court to court finally was lost; so the plaintiff not only lost the horse, but was saddled with a heavy bill of costs. Years passed, the event is forgotten, and the cooper is in a protracted meeting seeking the forgiveness of sins. He is very penitent, very anxious, but finds no relief. What is the matter? Is God false to the promise that he will be found in the day he is sought with all the heart. No, no. The cooper knew the hindrance, though the preacher was greatly perplexed with the strange case. The anxious man was willing to confess himself a sinner, was willing to pray, was in appearance perfectly given up, but found no peace. Others meanwhile found the forgiveness of their sins, and were rejoicing, but this poor man thought he had not *feeling* enough, or rather he so said. One morning after a sleepless night he was early at the door of uncle Mike's house, and when he came out the anxious man took the injured neighbour's hand and said, "Uncle Mike, I did kill your horse and am willing to pay for him, with costs and interests." His feeling came then fast enough. Peace flowed into his soul. He has no doubt as to the genuineness of his conversion; and his faithful life made it manifest to all who knew him. He had been trying to mock God, but he repented and found peace. But if he had not, he would have been like others who comfort themselves that they have sought God with all their heart, but do not find him. They have only pretended to seek, they have been anxious to have the peace that religion gives, but holiness of heart they have not sought.

I remember another illustration. In a protracted meeting which I was conducting, there was a man often presented himself for prayers; made known his anxiety to find his sins forgiven by speech; prayed in words earnestly, but all to no purpose. At length I ascertained that his business was such that it was profitable to violate the Sabbath. In a sermon by various illustrations, I tried to make it manifest to his mind that his case involved an attempt to mock God. He was at meeting no more. He lives in sin and I fear will die in sin. Perhaps at times he comforts himself by saying that he has done all he can to find peace with God. He thinks perhaps God will let him off at judgment, with his sinful character on this flimsy excuse. Think you God will be thus mocked.

When men excuse themselves from obeying God because others disobey him they are guilty. They show that they know what is right in condemning others.—So too, when they make as an excuse for disobedience the fact that they have not professed religion. This is the same as if a thief should answer when you catch and collar him in your store or in your granary—"Why I never promised not to steal." God calls on men to obey his law. "I never promised to obey," is the answer which many return. They think this excuse will be enough for them at the judgment—that it will do as much for them as the storm-beset sailor thought his large promise would do for him; that is, cheat God.—If such things should cheat, there is not a sinner after all, if he will give himself to reflection, but that will say he would deserve to be laughed at. But God is not mocked.

One of the most prevalent ways impenitent persons are scheming to cheat God is this.—They think they will use themselves up in the service of the devil, and then get God to take them from a dying bed, at a helpless old age, to the Kingdom of his Saints. They deliberately plan—to cheat God out of their service, and yet manage to get into heaven. This scheming itself is sin of the deepest die. In so planning as a general thing, the sinner hardens his heart so that no motive ever after reaches it. This deliberate abomination, at least must be fully confessed, or there is not the least hope of forgiveness. Say nothing of sudden deaths, and still you can see what a high barrier the sinner puts between himself and the kingdom of heaven, while he flatters himself he is cheating God. God is not mocked. Sin will not get into heaven. Few after this way of sinning ever have grace enough to confess like the cooper their abominations.

These are some of the ways in which men try to mock God, especially the impertinent. Hereafter I will show some methods by which professors of religion try to accomplish the same thing. My impenitent reader, what way are you trying? If none of the above, God knows; and be sure your sins will find you out. It costs more to try these ways to mock God, than it does to obey him. D. M. G.

ELDER J. WALLACE'S LABOURS.

We have this week had a visit from our brother and fellow labourer, Elder J. Wallace. Brother W. has been labouring from home during the greater part of the autumn and winter. The field of his labour has been principally portions of the Parishes of Studholm and Johnson; he has also visited Ward's Creek, in Sussex, and North River, in Salisbury. At Cole's Island in Johnson, Brother Wallace informs us a very considerable interest was awakened during the early part of December, and there were indications of a special work of God, in the salvation of souls. Five have been baptized in that place by him, and he informs us, that there is still a prospect of in-gathering. He is now on his way to visit that place. During a short visit to Ward's Creek, two were baptized, and received into the fellowship of the Church on the river, lower end of Studholm. Recently Brother W. visited the Church at North River, Salisbury; and we rejoice to be informed that he found the flock there generally, still maintaining a Christian course, and earnestly desiring to receive ministerial aid. For this Church we feel interested—and why not?—under our labour they were gathered—principally through our ministry they were converted to God. There we laboured and prayed—there too, in the name of the Lord we prevailed against the foe, and saw the triumph of truth and righteousness. We know that in that Church there are gems of priceless value—there are sons and daughters of the Lord Almighty. Our duties and circumstances are such now, that we cannot visit them—the distance—with the facilities for travelling render it impossible—we hope however, at no very distant day to have the pleasure of holding up Christ to them again, in the congregation, and confirming them in those soul sanctifying truths, which it was our aim to preach to them before. We rejoice that Brother Wallace purposes visiting the Church at North River again, and we hope—and shall not cease to pray, that God may make him a blessing to them, and they to him; and that prosperity may be abundantly experienced by the people there.

☞ We learn that Elder Gunter has been labouring in the Parish of Gagetown since the Protracted Meeting was held in that place, and that baptism has been administered by him on two Sabbaths—the number baptized we have not learned.

THE HUMAN HEART WITHOUT GRACE.

All evidence goes to show that no circumstances—however appalling without grace can change the human heart, or render an unrenewed mind more susceptible of religious impressions. It is true—scenes of terror—sudden danger, and other circumstances may sometimes for a moment awe the mind, and chain the passions; but it is only that they may burst forth in wilder fury, and give a clearer display of the awful depravity of fallen nature, and the insufficiency of any power but grace, to calm the elements of a sin disordered mind. Even when thoughts of amendment do occur—under apprehension of danger, it is too frequently they arise more from fear of punishment than abhorrence of evil—and hence when the calamity is averted the conviction ceases. It is this, that often causes us to regard with suspicion sick-bed repentance. These thoughts have been suggested to us now, by the perusal of a letter in the *Church Witness*, written by a Clergyman who was on board the unfortunate *San Francisco* at the time of her fearful wreck; in which he describes in addition to the terror of the elements, and the destruction consequent thereon, the conduct of some whom it would seem their danger only rendered more vile. The following is an extract—who can read it without sorrow?—

Justice compels me to state that, if I can analyze my own feelings during the remainder of that day, and the awful night which followed, I was more afflicted by the wicked conduct of men than the just judgment of God. Then I felt how deeply the calamity had been deserved. Then, for the first time, did I become practically acquainted with the real character, with the fearful amount of depravity, embodied in the human heart! I witnessed in that state-room more iniquity than it has ever been my lot to witness in a given time. Oaths and blasphemies at every instant met my ear, both on the part of *women* as well as men. I entreated them to pray; they would not. I prayed with and for them; they strove to drown my prayer by talking, and still swore on! Oh, it was an awful thing thus to behold our fellow creatures acting more like fiends than men, whilst standing upon the very confines of eternity. The recklessness of unsanctified despair had settled down upon their souls, and they thought and spake of hell! So we spent that sad, long night. The place was a pandemonium, and we could bear it no longer. To the visitation of God we could be reconciled; but the conduct of impious men it was impossible to bear. We, therefore, moved to another room, which also had been deserted, where we could be alone.

DISSENTING DISABILITIES IN ENGLAND.

The recent Report on Religious Worship in England, notices the following statutes which formerly deprived those not belonging to the Established Church of certain civil rights, as repealed or modified.

The Conventicle Act, (repealed in 1689), which made it penal to attend a Nonconformist meeting of more than five persons: the Corporation Act, (repealed 1828), which disqualified for offices in corporations all who should decline to take the sacrament according to the rites of the Established Church, and to swear that it is in no case lawful to take arms against the King: the Test Act, (repealed in 1828), which disqualified from holding any place of trust or public office those who should refuse to take the oaths of allegiance and supremacy, subscribe a declaration against transubstantiation, and receive the Lord's Supper in accordance with the usage of the Church of England: the Act by which Dissenters were prohibited from keeping schools (modified in 1799, by allowing them to teach upon taking the usual oaths and subscribing the usual declaration): the provision (repealed in 1813) in the Toleration Act, excepting from its benefits all persons who denied the Trinity: the Occasional Conformity Act, (repealed in 1718) by which no person was eligible for public employment unless he entirely conformed; the Schism Act, (repealed in 1718), by which all schoolmasters were to be licensed by the bishops, and to be strict Conformists.

The following disabilities designed for the safeguard of the "Church" are still imposed on other bodies.—All persons holding certain responsible civil and military offices, and all ecclesiastical and collegiate persons, preachers, teachers, and schoolmasters, high constables and practitioners of the law, are required to promise, by oath or affirmation, allegiance to the Crown, and acknowledge its ecclesiastical supremacy; and also to abjure allegiance to the descendants of the Pretender, and to maintain the Act of Settlement. No Dissenter can hold the mastership of a college or other endowed school, unless endowed since 1688, for the immediate benefit of Protestant Dissenters. All meetings for religious worship of more than twenty persons besides the family, if held in a building not certified by the Registrar-General, are subject to a penalty of £20. Every person appointed to any office, for admission to which it was necessary under the Test Act to receive the Sacrament according to the custom of the Church of England, is to make a declaration, "upon the true faith of a Christian," that he will never exercise any power, authority, or influence obtained by virtue of such office, to injure or disturb the English Church or its bishops and clergy. Mayors or other principal magistrates, appearing at any Dissenting place of worship with the insignia of office, are disabled from holding any official situation.

IMPRISONMENT OF A LADY IN THE UNITED STATES FOR TEACHING COLOURED CHILDREN.—A Mrs. Douglas of Norfolk, in Virginia, was apprehended some time since for the crime of teaching coloured children to read (the Bible we believe.) She has recently had her trial before the proper tribunal, and for the offence was sentenced to *one month's imprisonment!* The sentence was immediately carried into effect, and the lady now lies in jail expiating her crime. Well may an American writer say—"nothing more disgraceful or infamous than this incarceration of a woman for such a "crime," can be found in the annals of the most despicable despotism of the age.

☞ A letter from E. M. Cox of Canning, N. S., informs us that Elder Samuel Cox and Brother Edward Sullivan are labouring in that place, and God is reviving his work there.

☞ WEDNESDAY.—Four letters just received from Nova Scotia, bring us quite an increase to our subscription list, for which our brethren will accept our sincere thanks.

CONGREGATIONALISM.

About the commencement of the current year, several friends of the Rev. Joseph Peart called at his residence, Congregational Manse, Cornwallis, N. S., and left New Year's Gifts to the amount of £12, which was formally presented at a Public Meeting held in the Congregational Chapel, on Monday, January 23rd, 1854, accompanied with the following address, delivered, by Mr. John Cox.

REV. AND DEAR SIR,—Pursuant to previous arrangements it has fallen to my lot this evening to present you with the sum of £12, from the ladies of Rehoboth and vicinity.

Had it been generally known among your numerous friends what these few ladies were doing, I have reason to believe this donation would have been £20. However, small as it is, it will convince you that we are sensible of your superior abilities for the important duties of your calling, and your exemplary courtesy as a neighbour and a friend. But, Sir, we have felt induced by a much higher motive than any of these to pay you this small tribute of our warm respect. Permit me to say, we have been capable of both perceiving and appreciating your unflinching integrity and your sterling piety; and, by the punctual discharge of your duties, and exact fulfilment of your obligations, you have entirely gained our confidence. You will, therefore, please to accept this trifle as a token of the sincere affection and high esteem of a very small portion of your numerous friends in Cornwallis.

MR. PEART'S REPLY.

LADIES AND GENTLEMEN,—Permit me to say, it affords me more than my usual degree of earthly pleasure to find myself honoured with your approbation; and to receive at your hands, as a proof of your affection, this £12 New Year's Gift. This sum, which you have been pleased to call a "trifle," while it is of itself, worth its value, is doubly so as an emanation "from the ladies;" * * * * I observe the favourable light in which I am regarded both as to my "abilities" as a minister of the gospel, and my "courtesy as a neighbour and a friend," and perceive that you have given me credit for "integrity, punctuality, and piety."

If this flattering description be intended as an imaginary pattern for my future imitation, I shall need an interest in your prayers, that I may have grace to answer to the picture. Suffer me to crave a continuation of that christian charity which must have prompted you to bear with my weakness, if not my failings, while you have put so favourable a construction on my actions as that I have had the honour to hear from your speaker.

I sincerely thank you for your respectful donation, and more especially for the credit you have given me for the exhibition of some of the christian virtues, notwithstanding the utility of the portion of these qualities which I humbly acknowledge myself to possess. I trust a grateful sense of your disinterested kindness will leave an impression on my mind which time itself shall not erase; and, that the recognition of your pious benevolence will eventually tend to heighten the happiness of our imperishable union in heaven. —*Communicated.*

SUMMARY.

IRRELIGIOUS PUBLICATIONS IN ENGLAND.—It is said that a clergyman in his address before the Evangelical Alliance in England, in October last, called attention to the large proportion of newspapers that were circulated to degrade and demoralize the people by making them acquainted with obscenity, depravity and crime. A correspondent of an American paper, states that during the year 1852, the issue of publications from the infidel press in London, amounted to more than 19 millions; to which might be added 17 millions more of a negative or corrupting character. There are three irreligious newspapers issued on the Sabbath in London, the annual circulation of which is nearly six millions of copies—It is feared that for every line that is issued from the press of Europe in favour of Christianity, there are at least a million of Infidelity, or some kindred system. What need of a sanctified press to meet this soul destroying flood.

SUNDAY-SCHOOLS IN ENGLAND.—At the time of the census there were more than 250,000 teachers in Sunday-schools instructing, every Sunday, in religious knowledge, as many as 1,800,000 children. The total number of Sunday scholars on the books of the schools was about 2,400,000 and about two teachers to every fifteen scholars.

A HOME.—A Vermont paper says—There is but one city in the State, and not one soldier. We have no theatres nor mobs. We have no police, and not a murder has been committed in the State within the last ten years. We have no museums, opera houses, nor crystal palaces, but we have homes—genuine homes, that are the centre of the world to its inmates, for which the father works, votes and talks—where the mother controls, educates, labors and loves—where she rears men, scholars and patriots.

SWEDEN.—In the Protestant country of Sweden, the imprisonment of Bible readers has attained to a fearful extent, both in number and severity. One prison in the north is stated to be overflowing with prisoners *for the faith*. Intelligence however, that sympathy is evinced in behalf of the sufferers in other lands, is producing good effects.

REVIVAL AT QUEBEC.—A Quebec Correspondent of the "Toronto Christian Guardian" reports a special season of revival in that City under the labours of the Rev. James Caughey, (Methodist,) author of Revival Miscellanies, etc. Different denominations have shared in it, and some instances of conversions from Romanism have taken place. Pardon and purity have been presented in so plain a manner that not only have sinners obtained the former, but professors the latter; and not only has the Church grown in numbers but in holiness. This is the real character of true revival; and where this is not seen, sudden and melancholy declension will follow, and the condition of souls be rendered doubly dangerous. About 250 have been converted, and the work still progresses. May it never cease.

CATHOLIC POPULATION OF ENGLAND.—It has been supposed that the Catholic population of Great Britain was much greater than it turns out really to be. Of 17 millions of inhabitants, it is ascertained there are less than 200,000 Romanists. They have but 370 Chapels—11 Colleges—88 Religious houses and 875 priests.

JOHN BUNYAN IN CHINA. The first part of Bunyan's Pilgrim's Progress has been translated into Chinese and published. The work is sold for 5d a copy, and will no doubt reach the people. Who knows but the wonderful and pious tinker may do a great work as pioneer missionary in the East!

☞ Dr. Baird states that the opinion in Russia, both with the Emperor and people, has prevailed for a long time, "that God raised up that nation for the destruction of all Mohammedan dominions—in other words, that it is the mission of Russia to avenge the insults which Christianity has so long endured from Saracens, Moor, Tartar and Turk. The belief pervades the bosom of every man in Russia, especially the priests and serfs.